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A FAC-SIMILE FROM THE BOOK OF ABRAHAM.

No. 1.



EXPLANATION OF THE ABOVE CUT.
FIG. 1. The angel of the Lord.—2. Abraham stretched upon an altar.—3. The idolatrous priest of Ekenah attempting to offer up Abraham as a sacrifice.—4. The altar for sacrifice, by the idolatrous priests, standing before the gods of Ekenah, Libnah, Mamackrah, Korah, and Pharaoh.—5. The idolatrous god of Ekenah.—6. The idolatrous god of Libnah.—7. The idolatrous god of Mamackrah.—8. The idolatrous god of Korah.—9. The idolatrous god of Pharaoh.—10. Abraham in Egypt.—11. Designed to represent the pillars of heaven, as understood by the Egyptians.—12. Rashayung, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify shaman, to be high, or the heavens, answering to the Hebrew word, shamayim.

THE BOOK OF ABRAHAM.

The following is a translation of some ancient records that have fallen into our hands, from the catacombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the BOOK OF ABRAHAM, written by his own hand, upon papyrus.—*Ed. of "Times and Seasons."*

1. In the land of the Chaldeans, at the residence of my father, I, Abraham saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers, it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

2. I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavoured to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

3. Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, both men, women, and children. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the sun. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

4. And it came to pass that the priests laid violence upon me, that they might slay me, also, as they did those virgins upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldean, rahleenos, which signifies hieroglyphicks.

5. And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands, and his voice was unto me, Abraham! Abraham! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kin-folks, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Lib-

nah, and the god of Mahmackrah and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the priesthood of thy father; and my power shall be over thee; as it was with Noah so shall it be with thee; that through thy ministry my name shall be known in the earth for ever, for I am thy God.

6. Behold Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies king by royal blood. Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

7. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldee signifies Egypt, which signifies that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it: and thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood.

8. Now, Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was

led away by their idolatry; but I shall endeavour, hereafter, to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands which I hold unto this present time.

9. Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the patriarchs, concerning the right of priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavour to write some of these things upon this record, for the benefit of my posterity that shall come after me.

10. Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son and his wife, and Sarai my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

11. But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee

for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is in thy priesthood) and in thy seed (that is thy priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body), shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of eternal life.

12. Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way; therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

13. Now I, Abraham, built an altar

in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated on the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

"TRY THE SPIRITS."

From the "Times and Seasons."

Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostle's writings that many false spirits existed in their day, and had "gone forth into the world," and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise, "for no man knows the things of God but by the spirit of God." The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them; a supernatural agency was developed; and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman? or whether the power she possessed was of the devil, and her a witch as represented by the bible? It is easy for us to say now; but if we had lived in her day, which of us could have unravelled the mystery?

It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles

spoke and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God or of the devil? There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested in every age, and almost amongst all people. If we go among the Pagans they have their spirits; the Mahomedans, the Jews, the Christians, the Indians, all have their spirits—all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The Heathens will boast of their Gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received and are receiving. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired and sent to bring about great events; and the Christian world has not been slow in making up the number.

"Try the spirits;" but what by? Are we to try them by the creeds of men? What preposterous folly—what sheer ignorance—what madness. Try the motions and actions of an eternal being (for I contend that all spirits are such) by a thing that was conceived in ignorance and brought forth in folly—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides; it is all that he would ask, all that he would desire. Yet many of them do this, and hence "many spirits are abroad in the world." One great evil is that men are ignorant of the nature of spirits; their power, laws, government, intelligence, &c., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God: hence the Methodists, Presbyterians, and others frequently possess a spirit that will cause them to lie down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God. A manifesta-

tion of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn, or the purposes of God developed? have they seen and conversed with an angel, or have the glories of futurity burst upon their view? No, but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and think that he is governed by the spirit of God; and the Jumper will jump, and enter into all kinds of extravagancies; a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers (or Friends) moved as they think by the spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? surely such an heterogeneous mass of confusion never can enter into the kingdom of heaven. Every one of these professes to be competent to try his neighbour's spirit, but no one can try his own, and what is the reason? because they have not a key to unlock, no rule whereby to measure, and no criterion whereby they can test it. Could any one tell the length, breadth, or height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy?—Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? If Satan should appear as one in glory, who can tell his colour, his sign, his appearance, his glory? or what is the manner of his manifestation? Who can detect the spirit of the French prophets, with their revelations, and visions, and power, and manifestations? or who can point out the spirit of the Irvingites with their apostles, and prophets, and visions, and tongues, and interpretations, &c., &c.; or who can drag into day-light and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer that no man can do this without the priesthood, and having a knowledge of the laws by which spirits are governed;

for, as "no man knows the things of God but by the spirit of God," so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded, through the medium of the priesthood, the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God; together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings. A man must have the discerning of spirits, before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colours; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects; long pilgrimages have been undertaken, penances endured, and pain, misery, and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habiliments in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians; in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the spirit of God to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows, as a natural consequence, that unless some person or persons have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles; for I contend, that if one man cannot understand these things but by the spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty; and we shall at last have to come to this conclusion, whatever we may

think of revelation—that without it we can neither know, nor understand any thing of God or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain, that without a divine communication they must remain in ignorance.—The world always mistook false prophets for true ones, and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished, and imprisoned the true prophets, and they had to hide themselves in "deserts, and dens, and caves of the earth;" and although the most honourable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honoured, and supported knaves, vagabonds, hypocrites, impostors, and the basest of men.

A man must have the discerning of spirits, as we before stated, to understand these things; and how is he to obtain this gift if there are no gifts of the spirit? and how can these gifts be obtained without revelation?—"Christ ascended into heaven and gave gifts to men, . . . and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." And how were apostles, prophets, pastors, teachers, and evangelists chosen? by "prophecy (revelation) and by laying on of hands"—by a divine communication, and a divinely appointed ordinance, through the medium of the priesthood, organized according to the order of God by divine appointment. The apostles in ancient times held the keys of this priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men, and the agency, power, and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb, and militate against the interest of the church, and the spread of truth. We read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination, cried before Paul and Silas "these

are the servants of the most high God that shew unto us the way of salvation:" they detected the spirit, and although she spake favourably of them, Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an affiance with her in the developement of her wicked principles, which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians' power and shew that he was God's servant; he knew when he was upon the mountain (through revelation), that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment, Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared, 2 Chron. c. xviii, v. 18. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel and many other prophets possessed this power. Our Saviour, the apostles, and even the members of the church were endowed with this gift; for says Paul, 1 Cor. xiii, "to one is given the gifts of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another the *discerning of spirits*," all these proceeded from the same spirit of God, and were the gifts of God. The Ephesian church was enabled, by this principle, "to try those that said they were apostles and were not, and found them liars," Rev. c, ii, v. 2.

In tracing the thing to the foundation, and looking at it philosophically we shall find a very material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance—that it is material; but that it is more pure, elastic, and refined matter than the body—that it existed before the body, can exist in the body, and will exist

separate from the body, when the body will be mouldering in the dust; and will, in the resurrection, be again united with it. Without attempting to describe this mysterious connexion and the laws that govern the body and spirit of man—their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedec, and the apostles were; that they are organized according to that priesthood which is everlasting, "without beginning of days or end of years;" that they all move in their respective spheres, and are governed by the law of God; that when they appear upon earth they are in a probationary state, and are preparing, if righteous, for a future and a greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds; for "Michael the archangel dared not bring a railing accusation against the devil, but said the Lord rebuke thee, Satan."

It would seem also that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence those that were in the maniac said to our Saviour, "art thou come to torment us before the time;" and when Satan presented himself before the Lord among the sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Sceva.

Having said so much upon general principles, without referring to the peculiar situation, power, and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the Heathen—their necromancers, soothsayers, and astrologers—the maniacs or those possessed of devils in the apostles' days, we will notice and try to detect (so far as we have the scriptures for our aid) some few instances of the development of false spirits in more modern times, and in this our day.

The French prophets, were possessed of a spirit that deceived; they existed

in Vivaris and Dauphiny, in great numbers, in the year 1688, there were many boys and girls from seven to twenty-five; they had strange fits as in tremblings and in faintings, which made them stretch out their legs and arms as in a swoon; they remained awhile in trances and coming out of them uttered all that came into their mouths. [See Buck's Theological Dictionary.] Now, God never had any prophets that acted in this way; there was nothing indecorous in the proceedings of the Lord's prophets in any age; neither had the apostles, nor prophets in the apostles' day any thing of this kind. Paul says, "ye may all prophecy one by one; and if any thing be revealed to another let the first hold his peace, for the *spirit of the prophets, is subject to the prophets*;" but here we find that the *prophets are subject to the spirit*, and falling down have twitchings, tumblings, and faintings, through the influence of that spirit—being only under its control. Paul says, "let every thing be done decently and in order;" but here we find the greatest disorder and indecency in the conduct of both men, and women, as above described. The same rule would apply to the falling, twitchings, swoonings, shaking, and trances of many of our modern revivalists.

Joannah Southcot professed to be a prophetess and wrote a book of prophecies in 1804: she became the founder of a people that are now extant; she was to bring forth in a place appointed, a son that was to be the Messiah, which thing has failed. Independent of this, however, where do we read of a woman that was the founder of a church in the word of God? Paul told the women in his day "to keep silence in the church, and that if they wished to know any thing, to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson was another prophetess that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after, her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher

and declared that she had an immediate revelation. Now the scriptures positively assert that "Christ is the first fruit, afterwards those that are Christ's at his coming; then cometh the end." But Jemimah, according to her testimony, died and rose again before the time mentioned in the scriptures. The idea of her soul being in heaven while her body was on earth is also preposterous? when God breathed into man's nostrils he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Saviour when the spirit left the body; nor did his body live until his spirit returned in the power of his resurrection: but Mrs. Wilkinson's soul (life) was in heaven, and her body without the soul (or life) on earth, living (without the soul, or) without life.

The Irvingites are a people that have counterfeited the truth perhaps the nearest of any of our modern sectarians. They commenced about ten years ago in the city of London, in England. They have churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the church of Scotland; he was a great logician, and a powerful orator; but, withal, wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues and the interpretation of tongues; and, in some few instances, the gift of healing.

The first prophetic spirit that was manifested, was in some Miss Campbells that Mr. Irving met with while on a journey in Scotland; they had, what is termed among their sect, "utterances," which were evidently of a supernatural agency. Mr. Irving falling into the common error of considering all supernatural manifestations to be of God, took them to London with him, and introduced them into his church.

They there were honoured as the prophetesses of God, and when they spoke, Mr. Irving, or any of his ministers had to keep silence: they were peculiarly

wrought upon before the congregation, and had strange utterances, uttered with an unnatural shrill voice, and with thrilling intonations; they frequently made use of a few broken unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity, there is iniquity!" And Mr. Irving has been led, under the influence of this charge, to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him, or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, it is supposed, spoke in correct tongues and had true interpretations.

Under the influence of this spirit the church was organized by these women: apostles, prophets, &c., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter, afterwards one of the principal prophets, upon going into one of their meetings, says, I saw a power manifested and thought that it was the power of God, and asked that it might fall upon me; it did so, and I began to prophecy. Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witness," spoken of by John were to prophecy: that they, "the church and the spirit," were the witnesses, and that at the end of three years and a half there was to be an earthquake and great destruction, and our Saviour was to come. Their apostles were collected together at the appointed time watching the event; but Jesus did not come, and the prophecy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed; and to prove to him that this was of God, he should meet his

brother in a certain place who should speak unto him certain words; his brother addressed him precisely in the way and manner that the manifestation designated; the sign took place; but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter at that time had left the Irvingites; but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked where is there any thing in all this that is wrong.

1st. The church was organized by women, and "God placed in the church, *first apostles, secondarily prophets;*" and not, *first women*. But Mr. Irving placed in his church first women; *secondarily apostles;* and the church was founded and organized by them. A woman has no right to found or organize a church. God never sent them to do it.

2nd. Those women would speak in the midst of a meeting and rebuke Mr. Irving, or any of the church. Now the scripture positively says, "thou shalt not rebuke an elder, but entreat him as a father;" not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan who is emphatically called "the *accuser* of the brethren."

3rd. Mr. Baxter received the spirit on asking for it, without attending to the ordinances, and began to prophecy; whereas the scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirit of the prophets are subject to the prophets; but those prophets were subject to the spirits—the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this we would answer, that Mr. Baxter's brother was under the influence of the same spirit as himself, and being subject to that spirit, he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again, it may be asked how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue as well as in their own, as they were under the control of that

spirit, and the devil can tempt the Hot-tentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they, of course, could speak Hebrew, Latin, Greek, Italian, Dutch, or any other language that the devil knew.

Some will say "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," John iv, 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed—their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? did not the apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death the moment they embraced christianity; and no one, without a knowledge of the fact, would confess it and expose themselves to death; and this was consequently given as a criterion to the church or churches to which John wrote. But the devil on a certain occasion cried out, "I know thee who thou art, the 'holy one of God.'" Here was a frank acknowledgement, under other circumstances, that *Jesus* had come in the flesh. On another occasion the devil said, "Paul we know, and *Jesus we know*"—of course come in the flesh. No man nor set of men without the regular constituted authorities, the priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

The church of Jesus Christ of Latter-day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found amongst us false spirits.

Soon after the gospel was established in Kirtland, and during the absence of the authorities of the church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps

of trees and shouted, and all kinds of extravagances were entered into by them: one man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life, and many ridiculous things were entered into, calculated to bring disgrace upon the church of God—to cause the spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling-down power; but the spirit was rebuked and put down, and those who would not submit to rule and good order, were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely: they would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder. Another, a woman near the same place, professed to have the discerning of spirits, and began to accuse another sister of things that she was not guilty of, which she said she knew was so by the spirit, but was afterwards proved to be false. She placed herself in the capacity of the "accuser of the brethren," and no person, through the discerning of spirits, can bring a charge against another; they must be proved guilty by positive evidence, or they stand clear.

There have also been ministering angels in the church, which were of Satan appearing as an angel of light:—A sister in the state of New York had a vision, who said it was told her that if she would go to a certain place in the woods an angel would appear to her. She went at the appointed time and saw a glorious personage descending arrayed in white, with sandy coloured hair: he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one

hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth; and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage and many things that were false.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland:—Isaac Russell of Mo. and Gladdon Bishop, and Oliver Olney of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the church. Mr. Russell stayed in Far West, from whence he was to go to the rocky mountains, led by three Nephites, but the Nephites never came and his friends forsook him all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the high council, his papers examined, condemned, and burned, and he cut off from the church; he acknowledged the justice of the decision and said "that he now saw his error; for if he had have been governed by the revelations given before, he might have known that no man was to write revelations for the church but Joseph Smith," and begged to be prayed for and forgiven by the brethren. Mr. Olney has also been tried by the high council, and disfellowshipped because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light because his deeds are evil.

EDITOR.

EARTHQUAKES, AND FALL OF RED RAIN.

St. Domingo.—The American papers brought by the Acadia contain intelligence of an appalling visitation which occurred on the 7th of May last, and two or three succeeding days, at the island of St. Domingo. An earthquake, equal in its destructive effects to any on record, had demolished the town of Cape Haytien, with, it is feared, several other places along the same side of the island, and caused the loss of many thousands of lives. The shock was felt all over the island, but the chief devastation appears to have been confined to Cape Haytien and the surrounding districts. The shocks were numerous and very severe, so that hardly a building has escaped injury, while, in

those places where the convulsion was felt in its fullest force, the dwellings have been thrown down and the inhabitants buried beneath the ruins. Cape Haytien appears to have been visited by a series of the most afflicting calamities; for immediately after the most violent shocks, and while the earth was still trembling, as it were, with the first excitement, a fire broke out in the midst of the town, which burned with fearful violence, and destroyed multitudes; after which the sea rose and overwhelmed the community, as if to prevent even a remnant of the doomed inhabitants from escaping. The population of the town, previously to this disaster, was 15,000, of whom, if we may credit the accounts, only one solitary individual survives. The shocks were still succeeding when the accounts left; and, in the midst of the grief of some, the fears of others, the consternation of all, and the natural confusion of such a series of fearful incidents, the intelligence is, necessarily, somewhat vague and unconnected. We collect, from the several accounts, the following particulars:—

At mid-day, on Saturday, the 7th of May last, a large meteor was perceived passing to the east over the island. The heat was excessive, and thick clouds hung over the neighbouring mountains, going in a direction from the southeast to the northeast. At twenty minutes past five o'clock in the evening, some severe shocks of an earthquake were felt at Port-au-Prince, which put the whole town in commotion. The convulsions were distinctly felt by those on board the vessels in the roads, and some of the seamen stated, that they were sensible of them before they saw the houses shake. The general opinion has been that the oscillations came from the north and proceeded south. The second shock, which was the most violent lasted about three minutes. The affrighted population abandoned the houses, and the streets were quickly filled with people running in all directions. There was scarcely a house in the place that did not suffer damage, and many were rendered scarcely habitable. During the nights and days of Saturday, Sunday, Monday, Tuesday, and Wednesday, the shocks were repeated at intervals, and one writer states, that it seemed, during those days, as if the ground on which they were walking were continually quaking.

While the citizens of Port-au-Prince were anxiously desirous of learning the fate of their friends, relatives, and neighbours in other parts of the island, intelligence was brought to them that Cape Hayti had entirely disappeared, and with it two-thirds of the population. Such families as were enabled to escape fled to Josette, where they were without clothing, asylum, or provision. Further accounts arrived subsequently which stated, that a fire broke out after the earthquake, which burned with great rapidity, till, on Monday, the 19th, it reached the powder magazine, which was destroyed, and with it the greater portion of the miserable remnant of the inhabitants. The latest accounts received at Port-au-Prince state, that during a repetition of the convulsion, the sea had risen and completely overwhelmed such of the inhabitants as were not already buried beneath the ruins, or as had escaped the fire. One person only a Mr. Dupuy, had, according to this account, escaped. The governor of Limbe, a place near the Cape, stated that, after the first shocks, he sent to the city for news. His aid-de-camp found the city in ruins covered by the sea, with the exception of a small portion, where were assembled the surviving inhabitants and authorities, most of whom were grievously wounded and mutilated.

All parts of the island from which intelligence has been received were scenes of devastation. Saint Marc and Gonaïves had suffered severely. In the former place many of the houses were so much shaken that they could no longer be inhabited with safety, and at Gonaïves many habitations were thrown down and all the buildings in the place more or less injured. The shock caused some lucifer matches in a druggist's shop to ignite, which set fire to the premises. The flames spread; and as not a drop of water could be obtained, an entire square was burned down. Most of the public buildings had been thrown down by the convulsions. The merchants had removed their goods from the stores and piled them in the squares, whence a vast quantity of property had been stolen.—Many of the population were killed and wounded. The survivors passed the ensuing nights in the open air.

The earthquake was felt at Ponce and at Porto Ricco, but little damage was done.

Greece.—Letters from Athens, of the 28th ult., state that several violent shocks of an earthquake were felt in various parts of the Peloponnesus. On the 18th, at Sparta, the shocks lasted from twenty-five to thirty seconds each. The inhabitants ran terrified out of their houses. On the same day, and in the course of the night, four or five other slighter shocks were experienced. Beyond the Eurotas an immense rock fell from Mount Menelas, near the village of Drouchas. An old tower, situate in the town of Magoules, was thrown to the ground. At Mistra the soil trembled with more violence than at Sparta, and a portion of the Hellenic College and several houses were destroyed. The water of the wells and springs became turbid, and an enormous rock, having detached itself from the summit of Mount Mistra, rolled with terrific noise into the town. At Calamies the first shock, felt at half-past nine o'clock, lasted between forty and fifty seconds, and there were ten others, from that hour until midnight, at intervals of three-quarters of an hour. Most of the houses were damaged, and several in the neighbourhood actually gave way. Upwards of fifty dwellings were thrown down at Areopolis, and fifteen towers crumbled at Etylus. Many persons were buried under the ruins of the houses in the province of Maina. At Androusa several churches fell in. On the 25th ult., at about four o'clock, a.m., another shock was felt at Patras, which lasted about a minute and a half.

The *Courier Grec* announces that a red rain had fallen at Tripolitza and elsewhere, and that the Minister of the Interior had collected information respecting that phenomena, which would be submitted to the examination of the medical board.—*Liverpool Albion*.

The Millennial Star.

July 1, 1842.

WHEN we reflect on the great purposes of God in the salvation of man, which, indeed, is not only to effectuate good for him; but, through the efficacy of the atonement of Jesus, to redeem the world—to remove from it the curse of sin—and to bring the planet on which we dwell, back again into the presence of God, and

to make the intelligences which people it, fit recipients of his own glory, in order that they may become one with the Father and with the Son, even as they are one. We say, that, when we reflect on these sublime purposes, we cannot but feel astonished that the religious public can possibly for a moment suppose, that the present multifarious creeds and sects will be the agency by which the God of heaven shall effect his will.* His ways are not, indeed, as our ways, nor his thoughts as our thoughts; and, truly, "the heart of man is deceitful above all things and desperately wicked;" for while the professed followers of the meek and lowly Jesus condemn the Jews for their treatment of him, and look upon it as a display of the most diabolical conduct that ever degraded man, and justly so, yet we feel bold to ask the question—how would the present generation have acted in similar circumstances, with their present principles and feelings? Here was the Jewish religion, originally established by divine revelation, with its horde of priests and its splendid ritual; when, lo! an individual rises up from obscurity, of humble origin, a carpenter and the son of a carpenter, whose parents were known to many, whose brothers were James, and Josès, and Juda, and Simon, and whose sisters were there with them; and yet this individual comes forth to the public, declaring that he had had a previous existence—that he had come forth from the Father—that he was one with him, and

* The Rev. J. ANGUS, secretary to the Baptist Missionary Society, declared at the late meeting at Liverpool, that the greatest difficulty with which they had to contend was the hostile operations of the agents belonging to the Society for the Propagation of the Gospel, who were proclaiming aloud to the natives, and amongst the heathen, that none had a right to convert them but themselves—that they alone were the followers of Jesus and the representatives of the apostles; and, in consequence, all their (the Baptist) services, and all their ministers and ordinances were entirely in vain.—*Adieu*.

It is also stated in the writings of the lamented missionary, Williams, that in the South Seas they were necessitated to make terms with the Wesleyans to labour in separate localities, lest the diversity of their teachings should become known to their converts, and produce disastrous results for their individual interests.

thought it not robbery to declare himself equal with God. Yes, we ask the question, how would the present generation of religionists have received him? would they not have denounced him as the greatest of impostors and blasphemers? There was nothing in his origin, conduct, or teaching, with which they could have sympathised. God chooses the weak things of the world to confound the mighty; but the dictates of modern wisdom would select the wise, the learned, the eloquent, and the accomplished for their purposes; for is not, indeed, every system of the present day upheld by the subtlety and skill of its advocates, and not by the irresistible principles of truth?

The authority which the Saviour claimed would have found no allegiance in them, his professed mission by divine revelation would not have been listened to by those, who, for ages, have had a *form* of godliness yet deny the *power*. And let us remember God will ever act like himself; and we again express our surprise at the infatuation of the religious world, in supposing that the great and consummating work of God is to be effected by agency, so unlike God in all things, so widely at variance with all history of his ways, and so destitute of power. Well may the prophet exclaim, "Stay yourselves and wonder: they are blind and make you blind: they are drunken, but not with wine: they stagger, but not with strong drink. For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes: the prophets, and your chief seers hath he covered. And the vision of them all is become unto you as the words of a book that is sealed up, which they deliver to one that can read, saying—read this, I pray thee. Then shall he say—I cannot, for it is sealed. And the book is given to him that cannot read, saying—read this, I pray thee; and he shall say, I cannot read. Therefore the Lord said—because this people come near unto me with their mouth, and honour me with their lips,

but have removed their heart far from me, and *their fear toward me was taught by the precept of men*; therefore behold, I will again do a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."* Indeed, this great event to which the prophet alludes, transpired some fourteen years ago; and how has it been received? He has, indeed, commenced to do a "marvellous work and a wonder," by causing his servant JOSEPH, who was not learned, to be the instrument in bringing forth the record of the house of Joseph, and with it the Fulness of the Gospel. And what is the result? The religious public, with a morbid sensibility, denounce the Book of Mormon as a tissue of weakness and blasphemy, and the propagators of its simple and sublime principles as the greatest impostors that have ever arisen. Invention has been racked to put down the work of God; self-opinionated men, wise in their own conceits, vainly hoped that a little time would put a stop to the progress of the work; savage bigotry, with fiendish zeal, went forth shedding the blood of the Saints, despoiling their homes, and inflicting upon them every act of injustice. And has the work stayed in its progress? nay, but on the contrary; the truth is onward with unexampled success; the God of heaven is manifesting his purposes in gathering the honest in heart, who through obedience to the simple truth of the gospel, have entered into covenant with himself; and by revealing unto them continually more of his will, in order that they may do it, and live by every word that proceedeth out of his mouth. We congratulate the Saints of the Last Days on their inestimable privileges in having raised up unto them a servant of the Lord, like unto Moses, to guide his people and make known unto them the purposes of the Most High.

We have much pleasure this month in

being able to give an illustration and extract from the BOOK OF ABRAHAM; a book of higher antiquity than any portion of the bible. Singular is the providence by which this ancient record fell into the hands of the servant of the Lord, JOSEPH SMITH. A gentleman, travelling in Egypt, made a selection of several mummies, of the best kind of embalming, and of course in the best state of preservation; on his way to England he died, bequeathing them to a gentleman of the name of CHANDLER. They arrived in the Thames, but it was found the gentleman was in America, they were then forwarded to New York and advertised, when Mr. CHANDLER came forward and claimed them. One of the mummies, on being unrolled, had underneath the cloths in which it was wrapped, lying upon the breast, a roll of papyrus, in an excellent state of preservation, written in Egyptian character, and illustrated in the manner of our engraving, which is a copy from a portion of it. The mummies, together with the record, have been exhibited, generally, through the States, previous to their falling into our hands. Mr. CHANDLER was, of course, anxious to find some one who could interpret or translate this valuable relic of antiquity, and, we believe, on one occasion, met with an individual who was enabled to decipher a small portion, or, at least, to give an opinion of what he supposed its meaning to be. He every where heard mention of JOSEPH SMITH and the Book of Mormon, but so generally associated with something slanderous, that he could scarcely think seriously of applying to him. But at length, however, he called upon Mr. SMITH, to inquire if he had a power by which he could translate the ancient Egyptian. Mr. SMITH replied that he had, when Mr. CHANDLER presented the fragment which had been partially interpreted. Mr. SMITH retired into his translating room, and presently returned with a written translation in English, of

* Old translation.

the fragment, confirming the supposed meaning ascribed to it by the gentleman to whom it had been previously presented. An event, of a nature so extraordinary, was of course soon noised abroad, when a number of gentlemen in the neighbourhood, not connected with the Saints, united together, and, purchasing the record together with some or all of the mummies, made Mr. SMITH a present of them. The record is now in course of translation by the means of the Urim and Thummim, and proves to be a record written partly by the father of the faithful, Abraham, and finished by Joseph when in Egypt. After his death, it is supposed they were preserved in the family of the Pharaohs and afterwards hid up with the embalmed body of the female with whom they were found. Thus it is, indeed, true, that the ways of the Lord are not as man's ways, nor his thoughts as our thoughts. Here, then, is another subject for the Gentile world to stumble at, and for which to persecute the Saints, not knowing that there is nothing hidden but what shall be brought to light, and nothing secret but what shall be discovered. Let us have no revelations is the popular cry of the day; any one's creed but God's. How true were the word's of Jesus, "because I come unto you in my father's name ye will not receive me; if another should come in his own name, him ye will receive."

The language of the present generation is, we can believe in the marvellous works of God in former ages, but not now; how will they be confounded as the mighty purposes of Jehovah roll on unfolding mystery after mystery to his people, while his judgments are pouring out upon the ungodly and the unbelieving.

Let the Saints be faithful and watchful, and be ready to receive all things that God shall be pleased to communicate for their well-being in these the last days; bearing in mind that his great and

finishing work, his gathering of the Saints together into one, in order to establish his kingdom, the dominion of which shall be universal, and all powers become subject unto it, will require revelations peculiar to itself, such as were never communicated at any former period of time. Now is the day of the trial of our faith, the day of warfare and of strife against the powers of darkness; but anon shall be the day of triumph, blessed shall they be who endure unto the end, and overcome, and swell the song of victory, for they shall have power over the nations to rule them with a rod of iron, and they shall have given unto them the morning star.

Items of News.

We rejoice to say, that in the midst of all the slander and calumny that the powers of evil combined can possibly heap upon the cause of God, the work is still rolling on very satisfactorily. In Liverpool, the weekly addition averages from eight to ten, with an increasing and attentive congregation.

From elder Cuerden of Bradford, we have received intelligence that the number of members had increased to fifty-four, with the expectation of confirming some fifteen more the following week. Indeed, in every neighbourhood from which we have received intelligence, the work is steadily onward, and we trust that the additions that are made in these days of trial and persecution, may be mostly permanent; for they must be determined and faithful men that steadily count the cost, and confess not only that Jesus has come in the flesh, but that he has renewed his covenant, and that his religion is a religion of revelation; not ushering his followers into eternity, with "shadows, clouds, and darkness resting upon it," but bringing "life and immortality to light," for which the gospel was originally designed, and opening a glorious vista into the future, by which the people of God can attain unto the knowledge of things to come.

Let the Saints rejoice in their high and holy privileges, for "God hath spoken good concerning Israel, and the time to favour Zion, yea, the set time, is come."